



Karsa: Journal of Social and Islamic Culture
ISSN: 2442-3289 (p); 2442-8285 (e)
Vol. 32 No.1, Jun 2024, pp. 119–146
DOI: 10.19105/karsa.v32i1.15922

The Cultural and Muamalah Perspective on Paroan Cooperation Agreements Among Rice Farmers

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Received: 17 Apr 2024, Accepted: 30 May 2024, Published: 26 Jun 2024

Abstract

This research aims to explain how the practice of paroan cooperation is implemented among rice farmers in Cialam Jaya Village, Konda District, how it is adapted from the perspective of cultural and Islamic traditions, and how it is adapted to the muzara'ah contract. This type of qualitative research uses several techniques, namely observation and interviews. The data analysis method used is data reduction; the results of the research show that in Cialam Jaya Village, Konda District, many people carry out cooperation agreements or what they call Paroan cooperation agreements, which are almost similar to the Muzara'ah agreement in Islam to carry out profit sharing cooperation in rice farming, but this does not mean that the people of Cialam Jaya village, Konda District, carry out the Paroan cooperation agreement in a haphazard manner but rather with the principles of transactions contained in Islam. The majority of Muslim communities make Paroan and muzara'ah cooperation contracts commensurate with fulfilling three elements in implementing the muzara'ah contract: (1) the existence of a contract or agreement between the land owner and the cultivator, (2) there is a profit-sharing system with a specific ratio, (3) the land owner provides all needs (seeds, fertilizer).

[Penelitian ini bertujuan untuk menjelaskan bagaimana pelaksanaan praktik kerjasama paroan pada petani padi di Desa Cialam Jaya Kecamatan Konda, bagaimana penyesuaiannya dalam perspektif tradisi budaya dan Islam, dan penyesuaiannya terhadap akad muzara'ah. penelitian ini merupakan jenis penelitian kualitatif dengan menggunakan beberapa teknik, yaitu observasi, wawancara. Metode analisis data yang digunakan adalah reduksi data, hasil penelitian menerangkan bahwa di Desa Cialam Jaya Kecamatan Konda, banyak masyarakat yang melakukan Akad kerja sama atau yang mereka sebut sebagai akad kerjasama paroan yang hampir mirip dengan akad Muzara'ah dalam Islam untuk melakukan kerjasama bagi hasil pada pertanian padi, namun hal tersebut tidak menjadikan masyarakat desa Cialam Jaya Kecamatan Konda melaksanakan akad kerjasama paroan dengan cara yang sembarangan melainkan dengan asas-asas transaksi yang ada didalam Islam. Mayoritas masyarakat muslim menjadikan akad kerjasama paroan dan muzara'ah sepadan dengan memenuhi tiga unsur dalam pelaksanaan akad muzara'ah (1) adanya akad atau perjanjian antara pemilik lahan dan penggarap, (2) terdapat sistem bagi hasil dengan nisbah tertentu, (3) semua kebutuhan (bibit, pupuk) disediakan oleh pemilik lahan.]

Keywords: Paroan cooperation practices; cultural traditions;
Islamic perspectives

Introduction

The *muzara'ah* Agreement is a form of effort to build cooperation that aims to improve the welfare of society by prioritizing the principles of mutual cooperation and brotherhood. In the Muzara'ah contract, there is cooperation between the land owner and the land cultivator with a profit sharing agreement agreed upon according to mutual agreement by the contract. Islam has rules for mutual cooperation between human beings, building a society based on mutual cooperation and brotherhood principles. In a person's assets, there are rights for other people who need them.¹

The practice of rice farmers to submit produce in Cialam Jaya Village has been characterized by respect between land owners and sharecroppers. The rights and requirements of each organization are stated at the point of agreement and are not carried out precisely. There is no uniformity in the amount of the share that each party is entitled to among the employees who work together, and the profit sharing follows the customary provisions that apply in the village. The authorized parties collaborate for results to obtain profits from the harvests. This contract aims to help each other farmers and agricultural land. The land cannot work the land, while farmers do not own agricultural land. Therefore, it is natural for landowners to collaborate with sharecroppers as long as the results obtained are shared according to a mutual agreement.²

According to research published in the Journal of Islamic Economics, Mamminasae Village has a large amount of land and rice fields, which allows the population to engage in outdoor activities, especially rice planting. The population has rice fields ranging from 1 to 5 hectares per person. However, there is a high probability that populations in remote areas do not have access to rice fields, which prevents them from engaging in Muzara'a Fake News Mamminasae

¹ Nur Ichsan, "Muzara'ah Dalam Sistem Pertanian Islam," *Mu'amalat: Jurnal Kajian Hukum Ekonomi Syariah* 10, no. 1 (2020): 79, <https://journal.uinmataram.ac.id/index.php/muamalat/article/view/2783>.

² Suyoto Arief, "Model Sistem Bagi Hasil Pada Sektor Pertanian Dalam Perspektif Ekonomi Islam," 2021, <https://books.google.com/books?hl=en&lr=&id=oBRkEAAQBAJ&oi=fnd&pg=PA1&dq=ekonomi+islam&ots=PmTnhf0mSj&sig=6L1eYaRVVI-ZANevYBRM2EGdrOE%0Ahttp://repo.unida.gontor.ac.id/1366/1/NaskahBukuBagiHasil.pdf>.

District residents are defeated by farmers and laborers tani means that the muzara'ah contract is not the only joint effort carried out by the community. Actions taken by the community are due to the inherent values of social function, the element of cooperation that strengthens the ties of kinship between cultivators and land or rice field owners, but otherwise, disputes can occur. In addition, there are fights between land or needle owners when the only survivor feels sick.³

Usually, the practice of muamalah during land management is carried out to benefit other parties, but according to Indonesian law, each district has a different legal system. In Cialam Jaya Village, Konda District, the practice of muamalah is known as the Maro or Paroan legal system, which refers to certain parts or other separate instances of the same thing. If the harvest is two, but the harvest is three, then the alternative is mertelu or singular tiga in Indonesian. According to the latest comparison of yields from land, yields from agriculture are a form of beneficial land where the division of proceeds has two units of production. These units are the mode and the work performed.

Most of Cialam Jaya Village, Konda District's residents work as farmers. Two types of farmers are known to the residents of Cialam Jaya: independent farmers (who cultivate their land) and farmers (who engage in cooperative work). (not having his land and working on someone else's land to cooperate). When working together to achieve a goal, the community members are called "partners" because they are the seed of the building owner. The collaboration in Cialam Jaya Village, Konda District, South Konawe Regency is known as parish collaboration. In the Islamic context, the system for collecting results from the party concerned has the right to submit an appeal to the authorized party to agree with another party by applicable provisions.

Cialam Jaya Village residents are recognized as having expertise in the agricultural sector. Most people in Cialam Jaya Village make their living as farmers due to the climate, soil fertility, and forests being particles in the air. It can be attributed to the large number of employees, contractors, or workers who work in the Agricultural economy or produce goods from Agriculture. In Cialam Jaya Village, most people participating in the "paroan" cooperation program have land or land in poor condition. However, some people do not have these

³ Hadi Daeng Mapuna, Universitas Islam, and Negeri Alauddin, "Jurnal Hukum Ekonomi Syariah El-Iqtishady," in *Jurnal Hukum Ekonomi Syariah*, vol. 4, 2022, 117.

conditions but still have the perseverance and willingness to participate in the program, resulting in the emergence of "Paroan" cooperation programs in agricultural construction. In general, the Cialam Jaya Village community continues the production sharing cooperation agreement, only implementing it based on an agreement between the two parties without knowing whether there are other terms for cultivating the land as one of the cooperation agreements based on Islam, but this does not make the community carry out the cooperation agreement in an agreed manner. haphazardly, but instead, the customs and habits of people before them, so this becomes a consideration for researchers whether the cooperation agreement implemented is from the Islamic economic perspective. Seeing these conditions, the author researched "Implementation of Paroan Cooperation Agreement Practices for Rice Farmers in Cialam Jaya Village, Konda District in an Islamic Perspective."

Paroan and *Muzaraah* Cooperation Agreement

Islam requires land owners to utilize the land so it is not idle. If the land owner cannot work on it directly or does not have the capacity, then the management can be handed over to more people experts in his field.⁴ The term Paroan system, according to the Big Indonesian Dictionary (KBBI), means an agreement to divide the results of the land between the cultivator and the land owner. Meanwhile, according to the language of the paroan system, it is an unwritten agreement, usually made verbally and only based on trust between the land owner and the cultivator or farm worker; namely, the amount of distribution is based on an agreement that both parties have determined.⁵

Muzara'ah comes from Arabic, which means plant planter. Meanwhile, according to thinkers, there are several definitions of the term, including Ibnu Taimiyah, who defines muzara'ah as a kind of partnership and not a case of hire. The product results from two main factors: labor and bullocks owned and employed by the cultivator and land and tress owned by the landlord.⁶ Muzara'ah is "cooperation

⁴ D Permana, "Praktik Muzara'ah Di Pandeglang," *Muamalatuna (Jurnal Hukum Ekonomi Syariah)* 10, no. 1 (2018): 31–51.

⁵ Waridatul Abror and Shofiyun Nahidloh, "Desa Dempo Timur Kecamatan Pasean" 1, no. 1 (2022): 1–15.

⁶ Ichsan, "Muzara'ah Dalam Sistem Pertanian Islam."

between land owners and land cultivators with a profit-sharing agreement whose amount is according to a mutual agreement, but generally, the distribution of results is not by the agreement for land owners and land cultivators (labor farmers)."⁷

Afzalur Rahman stated that muzara'ah (profit sharing system) is a system of cooperation between land owners (land) and sharecroppers (workers) with the condition that the land owner receives a particular predetermined share of the production results, which can be 1/2 (half), 1/3 (one third) or 1/4 (one quarter) of the sharecroppers based on the agreement in the agreement and generally payment is given in the form of agricultural products.⁸ According to Al-Hanabilah, muzara'ah is the handing over of agricultural land to a farmer to cultivate, and the results are divided in half.⁹ Meanwhile, based on the opinion of Sheikh Muhammad Yusuf Qardhawi, the meaning of muzara'ah is that cultivators manage the land with capital from the land owner and share the harvest with what is produced.¹⁰

Muzara'ah is "cooperation between land owners and land cultivators with a profit-sharing agreement whose amount is according to a mutual agreement, but generally, the distribution of results is not by the agreement for land owners and land cultivators (labor farmers)." This muzara'ah system can be more profitable than the *ijarah* (land rental) system, both for the land owner and for the cultivator because the land owner can get a share of the profit sharing (*muzara'ah*), which costs more than the land rent. In contrast, the land cultivator does not

⁷ Muhammad Rafly, Muhammad Natsir, and Siti Sahara, "Pengertian Muzara' Ah Jurnal Hukum Samudra Keadilan Sistem Muzara' Ah Dalam Hukum Islam," *Jurnal Hukum Islam* 11, no. 2 (2016): 220–28.

⁸ Rachmat Sugeng, Dede Rohmana, and Nurviyanti Andang, "Sistem Bagi Hasil Akad Muzara'ah Pada Masyarakat Petani Penggarap Dan Pemilik Lahan Di Kel. Batupapan, Kec. Makale, Kab. Tana Toraja," *Indonesian Journal of Business Analytics* 1, no. 2 (2021): 211–26, <https://doi.org/10.54259/ijba.v1i2.73>.

⁹ Firman Muh. Arif, "Muzara' Ah Dan Pengembangan Ekonomi Umat Di Pedesaan," *Al-Amwal : Journal of Islamic Economic Law* 3, no. 2 (2019): 108–36, <https://doi.org/10.24256/alw.v3i2.475>.

¹⁰ Shania Verra Nita, "Kajian Muzara'ah dan Musaqah (Hukum Bagi Hasil Pertanian dalam Islam) The Muzara'ah Dan Musaqah Study (Agricultural Production Sharing Law In Islam)," *Qawānīn Journal of Economic Syaria Law* 4, no. 2 (2020): 236–49, <https://doi.org/10.30762/qawanin.v4i2.2503>.

suffer much loss compared to renting land if his crops fail.¹¹ Iraqi people give the term muzara'ah Al-Qharah.¹²

Based on the definition above, it can be interpreted that the muzaraah contract is a cooperation agreement between the land owner and the cultivator, where the land owner hands over the land to the cultivator to be managed. Then, the proceeds of the land are divided between the owner and the cultivator by the agreement of both parties.¹³ Paroan is a form of cooperation between Indonesians and Javanese people. Paroan profit sharing is carried out by Javanese people who live in Cialam Jaya Village, District. Konda is one of the local communities efforts to improve their economy. This Paroan practice is a culture that has existed for a long time among these communities. Thus, this Paroan practice is permitted in this community.

The pillars and conditions of muzara'ah, as follows:

a. Rukun Muzara'ah

1. Land owner, namely a person who owns agricultural land to be cultivated by sharecroppers
2. Cultivator farmers, namely people who provide labor to work on agricultural land
3. The contract's object is between the benefits of the land and the farmer's work. If the seeds come from farmers, then the object is the benefits of the land, and if the seeds come from the land owner, then the object is the result of the farmer's work.
4. Consent and qabul, an example of consent and qabul is, "I hand over my agricultural land to you to cultivate, and we will share the results later." Then the cultivators answered, "I accept this agricultural land to be cultivated in exchange for dividing the results in half." If this is done, then the contract will be valid and binding. However, the Hambali school of thought ulama says that

¹¹ Rafly, Natsir, and Sahara, "Pengertian Muzara ' Ah Jurnal Hukum Samudra Keadilan Sistem Muzara ' Ah Dalam Hukum Islam."

¹² Hermiati Hermiati and Aris Pasigai, "Penerapan Prinsip Muzara'Ah Dalam Meningkatkan Pendapatan Petani Jagung di Kabupaten Pinrang Sulawesi Selatan," *Ar-Ribh: Jurnal Ekonomi Islam* 2, no. 2 (2020): 43–54, <https://doi.org/10.26618/jei.v2i2.2573>.

¹³ Jannahar Saddam Ash Shidiqie, "Bagi Hasil Pertanian Ditinjau Dari Undang-Undang Dan Hukum Islam," *Jurnal Ekonomi Syariah Indonesia* 7, no. 1 (2017): 22–31.

acceptance of Kabul does not need to be said, but it is enough with action: farmers directly work on their land.

b. Muzara'ah Conditions

1. Land can be cultivated and produced. The contract is invalid if the land is barren and dry, so it cannot be used as agricultural land.
2. Land boundaries are clear.
3. The land is handed over entirely to farmers to cultivate. If the land owner is required to participate in farming, then the maharajah contract is void.
4. The division of the harvest between each party must be clear
5. The results are entirely shared with the person who has the contract, without any specialization.
6. The division of the harvest is determined by half, third, quarter, or mutual agreement at the beginning of the contract so that disputes do not arise later.¹⁴

Wisdom of Muzara'ah

The wisdom of muzara'ah can be illustrated by cooperation and increasing harmony between communities in the economy. Namely, an agricultural production-sharing system that provides life benefits in meeting their daily needs. For example, someone can work on land but needs land to cultivate. Some people have land but are unable to cultivate it. The two can establish a cooperative relationship if one hands over the land and seeds and manages the land with his labor. In an agreement to receive a portion of the harvest according to the agreement at the beginning, prosperity and well-being will be created between communities with harmony and the turning of the economic wheels by the provisions of the Islamic religion.¹⁵

Islamic and Cultural Concepts

According to language, Islam comes from the word "Aslama, " meaning submission, obedience, and surrender.¹⁶ The name of the Islamic religion is a term that shows the attitude and nature of its

¹⁴ Mapuna, Islam, and Alauddin, "Jurnal Hukum Ekonomi Syariah El-Iqtishady."

¹⁵ Saprida, Melis, and Choiriyah, "Pelaksanaan Muzara'ah dalam Hukum Islam" 1, no. 1 (2022): 1–8.

¹⁶ Fitriyani, "Islam Dan Kebudayaan," *Jurnal Soshum Insentif* 12 (2012): 129–40.

adherents towards Allah SWT.¹⁷ Its adherents are called Muslims. People who embrace Islam mean surrendering themselves to Allah and are ready to obey His teachings.¹⁸ The definition of Islam according to the term is the attitude of surrender (surrender, submission, obedience) of a servant to his God by always carrying out His commands and avoiding His prohibitions to achieve peace and safety in life, in this world, and the afterlife.¹⁹

Harun Nasution, for example, said Islam is, according to terms (Islam as a religion), a religion whose teachings were revealed by God to human society through the Prophet Muhammad SAW. as an Apostle. Islam essentially brings teachings recognizing one aspect and various aspects of human life.²⁰ Al-Mawdūdi, a great contemporary thinker, stated that Islam is a plenary religion that contains complete principles regarding all aspects of life, including morals, ethics, and guidance in the political, social, and economic fields.²¹ Islamic law's source is Allah SWT's revelation outlined in the Al-Qur'an and the Sunnah of the Prophet SAW.²²

Culture comes from the word "Culture" (English), the same as "Cultur" (Dutch), the same as "Tsaqafah" (language Arabic), the same as "Colore" (Latin), which means to process, working, fertilizing and developing, especially cultivating the land.²³ In the Big Indonesian Dictionary (KBBI), culture is defined as thoughts, customs, and habits

¹⁷ Moh Asvin Abdurrohman and Sungkono Sungkono, "Konsep Arti Islam Dalam Al-Qur'an," *AL-MIKRAJ: Jurnal Studi Islam Dan Humaniora (E-ISSN: 2745-4584)* 2, no. 2 (2022): 51–64, <https://doi.org/10.37680/almikraj.v2i2.1348>.

¹⁸ Misbahuddin Jamal, "Konsep Al-Islam dalam Al-Qur'an," *Jurnal Al-Ulum*, 2011, 283–310.

¹⁹ Nur Hadi, "Islam, Iman Dan Ihsan Dalam Kitab Matan Arba'In An-Nawawi: Studi Materi Pembelajaran Pendidikan Islam Dalam Perspektif Hadis Nabi SAW," *Intelektual* 9, no. April (2022): 196, <https://ejournal.iai-tribakti.ac.id/index.php/intelektua>.

²⁰ Ida Listiani, "Pengertian Dan Sumber Ajaran Islam," *Proceeding The 1st Annual Conferenceon Madrasah Teachers (ACoMT)*, 2018, 297–308.

²¹ Edi Gunawan, "Perspektif Pemikiran Islam: Perspektif Pemikiran Islam," *Kuriositas* 11, no. 2 (2017): 105–25.

²² R. Abuy Sodikin, "Memahami Sumber Ajaran Islam," *Alqalam* 20, no. 98–99 (2003): 1, <https://doi.org/10.32678/alqalam.v20i98-99.633>.

²³ Eman Supriatna, "Islam dan Kebudayaan (Tinjauan Penetrasi Budaya Antara Ajaran Islam Dan Budaya Lokal/Daerah)," *Jurnal Soshum Insentif* 2, no. 2 (2019): 282–87, <https://jurnal.ildikti4.or.id/index.php/jurnalsoshum/article/view/178>.

that have developed and become difficult to change.²⁴ Webster's New Collegiate Dictionary defines culture as an integrated pattern of human behavior, including thoughts, speech, actions, and artifacts. It depends on people's capacity to listen and pass knowledge to future generations.²⁵

These cultural elements are universal; that is, they are found in all societies everywhere in the world, whether "primitive" (underdeveloped society) and remote (isolated), simple society (less developed society) or pre-agricultural society, or society developing (developing society) or industrialized (industrializing society) and advanced society (developed society) or industrial society (industrial society) and postindustrial (postindustrial society) which are very complicated and sophisticated (highly complicated society).²⁶ Society has embedded and agreed upon cultural values in the form of habits as a form of behavior and response to a situation after or before it occurs.²⁷

Islamic Culture

According to Ali Ahmad Madkur, culture in the Islamic conception is based on the basic principle that Allah is the Almighty and Most High, the foundation of culture. Based on this rule, he explained that culture in the Islamic conception has two essential parts: the normative aspect, namely God's law (the Book of Allah and the Sunnah of the Prophet), and the application aspect, namely correct actions according to the normative aspect. The law of God in question is everything that Allah SWT has said set to regulate human life.²⁸ It is where humans are shown as cultural and social creatures who never stop their activities and can never live without the help of other humans. Culture will only end when humans can no longer use their minds. Allah

²⁴ Abdul Wahab Syakhrani and Muhammad Luthfi Kamil, "Budaya Dan Kebudayaan: Tinjauan Dari Berbagai Pakar, Wujud-Wujud Kebudayaan, 7 Unsur Kebudayaan Yang Bersifat Universal," *Journal Form of Culture* 5, no. 1 (2022): 1–10.

²⁵ Sumarto Sumarto, "Budaya, Pemahaman Dan Penerapannya," *Jurnal Literasiologi* 1, no. 2 (2019): 16, <https://doi.org/10.47783/literasiologi.v1i2.49>.

²⁶ Nurdien Harry Kistanto, "Tentang Konsep Kebudayaan," *Sabda : Jurnal Kajian Kebudayaan* 10, no. 2 (2017): 1–11, <https://doi.org/10.14710/sabda.v10i2.13248>.

²⁷ Desy Ramadinah et al., "Nilai-Nilai Budaya Dan Upaya Pembinaan Aktivitas Keagamaan Di Mts N 1 Bantul," *PANDAWA : Jurnal Pendidikan Dan Dakwah* 4, no. 1 (2022): 84–95, <https://ejournal.stitpn.ac.id/index.php/pandawa>.

²⁸ Zaenal Abidin et al., "Kebudayaan Dalam Persepsi Islam," *Edusifa: Jurnal Pendidikan Islam* 8, no. 1 (2022): 21–26, <https://doi.org/10.56146/edusifa.v8i1.50>.

sent apostles from the human race and his people because the targets of his preaching were humans. Muhammad's apostolic mission was to guide humans towards a cultured social order. It is as he said, "Indeed, I was sent to the world to perfect morals." The first task of the apostolic mission was to lay the foundations of Islamic culture that would develop into a civilization.²⁹

Methods

The type of research carried out was qualitative desk research using the field method (field reach) to search for data secretly in Cialam Jaya Village, Kec. Konda. The qualitative approach is a research approach based on phenomenology and the constructivism paradigm in developing science.³⁰ The primary research data is the result of interviews with informants. The informant for this research is a farmer who works together in the agricultural sector, consisting of land owners and farmers. This research also uses secondary data from documentation, books, journals, websites, and the community that supports research. Qualitative research aims to gain a deep understanding of human and social problems, not to describe the surface of reality as quantitative research does with its positivism because researchers interpret how subjects obtain meaning from the surrounding environment and how this meaning influences their behavior.³¹

Research is conducted in a naturalistic setting, not by treating or manipulating the variables involved.

The qualitative approach is a research approach based on phenomenology and the constructivism paradigm in developing science.

The data collection techniques used in this research to obtain accurate data are:

1. Observation
2. Interview
3. Documentation

²⁹ Suparno, "Keterkaitan Kebudayaan Islam Dengan Karakter Orang Jepang," *IZUMI: Japanese Language, Literature and Culture Journal*, 2004, 1–3.

³⁰ Asrulla Muhajirin, Risnita, "Pendekatan Penelitian Kuantitatif Dan Kualitatif Serta Tahapan Penelitian," *Journal Genta Mulia* 15, no. 1 (2024): 82–92.

³¹ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

In this research, the author used the data analysis technique of the Miles and Huberman model. Miles and Huberman revealed that activities in qualitative data analysis are carried out interactively and occur continuously at each research stage until completion. Following the approach used, data analysis is carried out using the following techniques:

1. Data Grouping
2. Data Reduction
3. Data Presentation
4. Drawing conclusions

The data validity technique used in this research uses triangulation techniques. So triangulation is used as follows:

1. Engineering Triangulation.
2. Source Triangulation
3. Time Triangulation.

RESULTS

The practice of Paroan Cooperation Agreements among Rice Farmers in Cialam Jaya Village, Konda District

The Paroan cooperation carried out by the community in Cialam Jaya village has been carried out for a long time by previous people, most of whom were Muslims, so the community did not enter into cooperation agreements haphazardly. The implementation of the cooperation agreement begins with the land owner asking the farmer to enter into a part-time cooperation agreement due to his land needing to be addressed, lack of time to work on his land, and wanting to experience the harvest without cultivating his land.

1. Paroan cooperation practice agreement for rice farmers in Cialam Jaya village, Konda district

The Paroan cooperation agreement for rice farmers in Cialam Jaya village, Konda subdistrict, was carried out with a cooperation agreement based on trust and agreement between the two parties. It is explained in the Al-Baqarah letter (2): 283.

"If you are on a trip (and do not do charity in cash) and you do not have a writer, then there should be collateral that is held (by the debtor). However, if some of you believe in others, let those trusted fulfill their mandate (debt) and let them fear Allah, their Lord, and do not you

(witnesses) conceal your testimony. And whoever hides it, then indeed he is a sinner at heart; and Allah is All-Knowing of what you do."

The meaning of the verse above is that we should maintain trust and be responsible for the trust given to us in a collaborative effort to maintain social relations between fellow humans and obtain Allah SWT's blessing. So that the results of this collaboration will bring blessings, based on this sense of mutual trust and mutual assistance, it is the basis for them to enter into a cooperation agreement to divide rice farming in half with the condition that it is processed as well as possible so that the land can produce mutually beneficial harvests. From the interview, the informant stated that the agreement to implement this partial cooperation was carried out orally by both parties who met to obtain an agreement.

2. Harmony and conditions for Paroan cooperation in Cialam Jaya Village, Konda District

The pillars used in implementing the Paroan cooperation agreement carried out by the community in Cialam Jaya Village are the pillars of the Muzara'ah agreement. However, there are differences in the conditions used. If in the Muzara'ah contract, one of the conditions is the distribution of the harvest, the division of the harvest must be clear, and the results must genuinely belong to the people making the contract, without specialization, the distribution of the results. The harvest must be determined from the beginning of the contract so that disputes do not arise later. Meanwhile, in practice, the implementation of Paroan cooperation in Cialam Jaya Village, Konda District is as follows:

- a) The pillars of implementing Paroan cooperation in Cialam Jaya Village, Konda District:
 1. Land owner
 2. Cultivator Farmers
 3. Cultivated land
 4. Contract
- b) Conditions for implementing Paroan cooperation in Cialam Jaya Village, Konda District:

The conditions used are almost the same as those for a muzara'ah contract: a person makes the contract, seeds are planted, and land is to be worked on. However, there is a slight difference in the agreement; it is only implemented verbally, and there is no black-

and-white agreement to be more convincing between the land owner and the cultivator due to the strong sense of mutual trust between the two.

1. The person who entered into the second contract has reached puberty
2. The seeds planted must come from the landowner
3. The conditions for agricultural land are as follows: it can be cultivated and produced, the land boundaries are clear, and the land is entirely handed over to the sharecroppers for cultivation.
4. The conditions for the harvest are as follows: all the harvest goes to the land owner and sharecropper. It has been agreed upon between both parties when entering into the contract.
5. The period must be precise to determine whether it is adjusted to local customs; in this research, several implementers of cooperation agreements must determine the period.
6. The object of the contract is the land and seeds provided by the land owner.

3. Plantation land management system

Regarding the land management system for rice fields, based on the results of interviews with all informants, the land owner bears the form of cooperation in procuring seeds and fertilizer. At the same time, the sharecroppers manage the agricultural land. The following are the stages carried out in managing wetland agricultural land:

- a) Plant type
The type of rice used as seeds in implementing this Paroan cooperation agreement needs to be specified, but the types commonly used as seeds are head rice, sticky rice, horse rice, and others.
- b) Procurement of seeds
The procurement of seeds comes from the land owner, and seeds come from the harvest before entering into a cooperation agreement or purchased from agricultural land.
- c) Maintenance
 1. Fertilization
 2. Pest poison
- a) Harvest
 1. Half of the harvest

Based on the results of field research conducted through interviews with the community in Cialam Jaya village, Konda District, the following are the results received in carrying out the Paroan cooperation agreement.

List of Harvest Distribution

No.	Name	Status	Agricultural Land Area	Sharing Of The Harvest	Number Of Harvest Results	Profit Sharing
1	Suwito	Land Owner	70 x 100 M	1/4	60 Bag/50 Kg	45 Bag/50 Kg
2	Waluyo	Cultivator Farmer	70 x 100 M	1/4	15 Bag/50 Kg	15 Bag/50 Kg
3	Sukimin	Land Owner	70 x 100 M	1/2	60 Bag/50 Kg	30 Bag/50 Kg
4	Mulyadi	Cultivator Farmer	70 x 100 M	1/2	30 Bag/50 Kg	30 Bag/50 Kg
5	Marto	Land Owner	70 x 100 M	1/4	56 Bag/50 Kg	42 Bag/50 Kg
6	Tarman	Cultivator Farmer	70 x 100 M	1/4	14 Bag/50 Kg	14 Bag/50 Kg

The table above shows the landowners and sharecroppers who carried out the Paroan cooperation agreement in pairs. The distribution of proceeds from the Paroan profit sharing agreement, which is practiced in Cialam Jaya village, Konda District, is based on mutual agreement; the amount of proceeds received is also based on how much capital is spent by both parties in the implementation of profit sharing the amount received is clean. The results of the calculations from there are financing and zakat for the harvest.

2. Agricultural Zakat

In principle, the mandatory provisions for zakat are imposed on people who can afford it. It means you already have agricultural assets for which you must pay zakat (if you have reached the Nisab limit). So in this kind of cooperation, one or both (farm/farm owner and cultivator) pay zakat when the Nisab is reached. If you look at where the plant seeds come from, then in muzara'ah, the person who is obliged to pay zakat is the land owner because he is the one who plants the plants, while the cultivator only takes the workers. In mukhabarah, the cultivator (farmer) is obliged to pay zakat because he is the one who planted the crops, while the land owner seems to take rent from his land. If the seeds come from both, zakat is obligatory on both when they are old, before the income is divided in half. According to Yusuf Qardawi, if the owner hands over the cultivation of his land to another person in return for a quarter, third, or half of the proceeds according to the agreement, then zakat is imposed on both parts of each income if the seniority is sufficient. If one person's portion is sufficient, while another's is not, then zakat is obligatory for those with a sufficient portion, while those without are obliged to pay zakat. However, Imam Syafi'i believes that the two are seen as one person, who is therefore obliged to bear zakat together if the total proceeds reach five Wasaq: each person pays 10% of his share.

According to the results of the interview, the following is how to calculate the amount of zakat issued: Type of Irrigation = Irrigation (5%) Total dry grain yield = 2 tons = 2000 kg, greater than the rice Nishab of 1,631 tons of grain or 1,323 tons of grain Zakat that must be paid = $5\% \times 2000 \text{ kg of dry grain} = 100 \text{ kg of dry grain} = 1 \text{ quintal}$ If the irrigation of the rice fields comes from free irrigation, then the zakat that must be paid is 10%. So the zakat that must be paid is $10\% \times 2000 \text{ kg of dry grain} = 200 \text{ kg of dry grain} = 2 \text{ quintals}$. Meanwhile, if the zakat is in the form of rice as follows: Type of Irrigation = Irrigation (5%) Total yield in the form of dry white rice = 1.5 tons = 1500 kg, greater than the Nishab for white rice, namely 815,758 kg of rice. The zakat must be paid = $5\% \times 1500 \text{ kg of dry grain} = 75 \text{ kg of rice} = 0.75 \text{ quintals}$. If the rice irrigation comes from free irrigation, the zakat

must be paid at 10%. So the zakat that must be paid is $10\% \times 1500$ kg of rice = 150 kg of rice = 1.5 quintals.

4. Losses in crop yields

As we know, cooperation agreements in agriculture or what the people of Cialam Jaya village call paroan or muzara'ah are a form of cooperation with a profit-sharing system recommended by Islamic law, especially in the agricultural sector. The muzara'ah contract comes from the word *az-zar'u*, which means there are two ways to do it: sowing seeds or seedlings and planting. From the meaning of these words, it can be explained that the muzara'ah contract is a cooperative agreement on the cultivation of agricultural land between the land owner and the cultivator, where the land owner gives agricultural land to the cultivator to be planted and maintained. With an imbalance in a particular portion of the harvest, the cultivator does not bear anything but has lost the effort and time spent if there is a loss or crop failure.

Even though what is in the research location is not by the form of cooperation in the muzara'ah contract and because the cultivator will still bear the risks, not only that, it is the cultivators who bear more risk because they have lost time and energy and have to bear more losses. However, although there have been no adverse incidents from the collaborative activities carried out between the two parties, this is being minimized by the land owner providing more capital apart from seeds for cultivation, which will be carried out repeatedly. So that rice farmers do not feel disadvantaged because of energy and time constraints. However, if the land owner and farmer spend comparable capital at the start of implementing rice cultivation, the risk is shared, namely, not getting a harvest.³²

The Muzara'ah contract is a form of cooperation with a profit-sharing system recommended by Islamic law, especially in the agricultural sector. The muzara'ah contract comes from the word *az-zar'u*, which means there are two ways to do it: sowing seeds or seedlings and planting. From the meaning of these words, it can be explained that the muzara'ah contract is a cooperative agreement on the cultivation of agricultural land between the land owner and the cultivator, where the land owner gives agricultural land to the cultivator to be planted and maintained. In return for a particular share of the harvest, but if there is a loss or crop failure, the cultivator does not bear

³² M Ali Hasan, "Berbagai Macam Transaksi Dalam Akad," 2004.

anything but loses for the effort and time spent. Even though what is in the research location is not by the form of cooperation in the muzara'ah contract and because the cultivator will still bear the risks, not only that, it is the cultivators who bear more risk because they have lost time and energy and have to bear more losses. However, although there have been no adverse incidents from the collaborative activities carried out between the two parties, this is being minimized by the land owner providing more capital apart from seeds for cultivation, which will be carried out repeatedly. So that rice farmers do not feel disadvantaged because of energy and time constraints. However, if the land owner and farmer spend the same capital at the start of implementing rice cultivation, the risk is shared, namely, not getting a harvest.

5. Welfare of the parties to the part-time cooperation agreement

Based on the research results explained in the previous chapter, agricultural cooperation carried out by farmers cultivating rice fields and farmers owning rice fields uses a muzara'ah cooperation agreement, usually called a Paroan cooperation agreement, which can improve the welfare of farmers cultivating rice fields. This collaboration has a positive impact on daily life and helps improve the economy of the five sharecroppers. Based on the research results described in the previous chapter, the cooperation agreement carried out by the rice field cultivators and rice field owners uses a muzara'ah cooperation agreement, usually called a half-cooperation agreement. Money can improve the welfare of society. This Paroan collaboration has positively impacted daily life and helped improve the economy of the five rice farmers.

Based on research, it can be drawn from the results that:

- a. Almost all farmers cultivating rice fields who carry out agricultural cooperation with Paroan cooperation agreements experience increased welfare.
- b. There are farmers cultivating rice fields where only a few aspects of the indicators are met so that they are in a constant condition or do not experience change.
- c. Regarding assets, the income obtained by farmers cultivating rice fields from Paroan cooperation varies depending on the number of rice fields being worked on. The larger the area of rice fields worked on, the more income earned.

- d. Even though the increase in income did not increase significantly, some informants felt that there was a change in welfare conditions that were better than before. So, it can be seen from the research results above that farmers cultivating rice fields after carrying out agricultural cooperation with a Paroan cooperation agreement can experience changes in their welfare conditions from before. However, the increase is not too significant.

6. Reasons for choosing a profit-sharing scheme

Based on the results of interviews with informants, the reason rice field owners in Cialam Jaya Village chose a profit-sharing scheme compared to a rental scheme or paying farm laborers to manage their rice fields was that they wanted to enjoy the results in stages and did not want to be directly involved in managing the rice fields. The reason for the cultivation is the will of the rice field owner. Based on the results of interviews with informants (farmers and cultivators who practice sharing the results of rice fields), informants still carry out Paroan cooperation agreements in a simple way. It is because there has never been any socialization from any party regarding the law on agricultural cooperation in Islam. Profit sharing is based on habits passed down from generation to generation since immemorial, and the system has mostly stayed the same. Profit-sharing agreements made by the community can be implemented based on general existing habits in society.

Paroan cooperation in Cialam Jaya village is a muamalah practice carried out for a long time by particular communities. This muamalah practice contains an element of mutual help, where every community member who does not have a job and practices partoon cooperation will get income from this activity. This muamalah activity has so far been more mixed with customary law that has long existed; profit sharing in this activity depends on the agreement of both parties between the cultivator and the land owner, by looking at the muzara'ah agreement which was widely practiced in the time of the Prophet Muhammad. This is an activity that is permitted in Islam, and there is no problem with it; therefore, by looking at the Muzara'ah cooperation agreement in the practice of Paroan cooperation at the research location, the cooperation agreement is the same as the Muzara'ah agreement.

According to research results, rice farmers in Cialam Jaya village generally do not know Muzara'ah but only carry out cooperation

agreements called *Paroan Sawah*. However, in this case, it does not mean that the people in Cialam village carry out this cooperation agreement haphazardly but instead according to the rules. It was carried out well based on agreement and custom as the cooperation agreement was made with previous people. In implementing *Paroan* cooperation in Cialam Jaya Village, Konda District, farmers and cultivators enter into contracts in different ways; there are land owners and cultivators who spend capital together, and there are also cultivators who only spend capital, so this has an impact on the amount of harvest that will be produced. Divided between both parties, there are no witnesses or the presence of the land owner at the time of harvest in the implementation of profit sharing. So, the land owner only receives the net results without knowing the results from the field directly before they are divided between the land owner and the cultivator.

In the practice of cooperation in Cialam Jaya Village, the implementation starts from one of the parties, either from the land owner or cultivator who asks for cooperation for specific reasons or from the cultivator who asks the land owner directly to give his rice field to be appropriately managed. The production sharing agreement is a collective agreement, meaning that in implementing this profit sharing cooperation, not only the land owner asks the cultivator, but some cultivators ask the land owner. In practice, the cultivator will manage the land given by the land owner, starting from spraying and managing the land until harvest time, which the cultivator will handle, and the land owner will no longer be involved in management. The land owner only needs to receive the results of this form of cooperation; when the harvest arrives, there are land owners who come down directly to see the harvest, and there are those who do not see the harvest process or the distribution of the harvest. Harvest at all; I am just waiting for the results.

As we already know, in a *muzara'ah* contract where capital comes from the land owner, such as in a partnership agreement with a company in Cialam Jaya village, there are two forms of providing capital for the collaboration agreement to occur. Landowners spend capital not only on seeds but also on seeds, fertilizer, and rice field maintenance costs, which determine the size of the profit share from the harvest obtained and carried out starting from cultivating the land. These various cooperative activities have yet to be fully implemented

due to the lack of public understanding of the forms of cooperatives in Islam that prioritize customary law.

The implementation of production sharing cooperation contracts must be based on mutual trust and openness between both parties so as not to arouse suspicion and increase mutual trust, but most of those who do this think that the land they manage does not belong to anyone else. It belongs to the family itself, but even though it belongs to the family, it does not mean that the cultivator will give a share of the produce according to what he thinks is suitable for himself. Implementing this Paroan cooperation must prioritize Sharia forms of cooperation because they already have a form of cooperation. However, there are still many who commit deviations or violate Sharia principles. Cultivators for their rice fields who can be trusted, but because the stories they hear from person to person eventually reach them, making them suspect cultivators. Even though not all cultivators do the same thing, some are honest and transparent cultivators, so they show all records of the farmer's harvest before sharing the result.

According to research results, most land owners and cultivators feel satisfied and fair in implementing this partnership, which is very helpful for the economy. The implementation of zakat on agricultural products is not directly set aside to pay for zakat; the amount of zakat issued is based on the type of irrigation used during farming. Namely, the results of irrigation and natural irrigation, namely rainwater, zakat is paid if the harvest has reached the nisab.

Discussion

The practice of Paroan Cooperation Agreements

1. Compliance with Sharia Transaction Principles from Paroan Practices in Cialam Jaya Village

Every Muslim and Muslim woman is obliged to carry out all their activities according to Allah SWT's rules to get blessings from every activity carried out and get heaven in the end, as well as muamalah. Every muamalah activity must be by the principles of sharia transactions, which include brotherhood, justice, benefit, balance, and universality. Paroan cooperation must follow Sharia transaction principles so that Muslims who carry it out also receive blessings. Therefore, part-time cooperation seen in Sharia transaction principles is as follows:

a. Brotherhood (Ukhuwah)

In the practice of parooan cooperation in Cialam Jaya Village, the value of togetherness in obtaining profits (sharing economics) is upheld so that one person does not gain profits at the expense of others. Brotherhood in sharia transactions is based on the principles of mutual acquaintance (ta'aruf), mutual understanding (tafahum), mutual assistance (ta'awun), mutual guarantee (takaful), mutual synergy and alliance (tahaluf). It is enough to prove that the practice of parooan fulfills the principle of brotherhood.

b. Justice ('is)

The Parooan cooperation agreement implements justice in business activities through muamalah principles, prohibiting usury, injustice, maysir, gharar, and haram. Like the community in Cialam Jaya village, based on the results of the author's interviews with informants, namely land owners, and cultivators, there is no element of usury or maysir. However, it is unlikely that this could lead to gharar or even injustice.³³

c. Benefits (Maslahah)

In the practice of rice field cooperation in Cialam Jaya village, the principle of benefit is upheld; this can be proven by implementing this cooperative practice, which is very beneficial and brings goodness to both parties. Managers or cultivators help landowners cultivate their land so that it continues to be used for agriculture and does not become wasteful because the landowner cannot manage the land himself.

d. Balance (Tawazun)

The community in Cialam Jaya village carries out the Parooan agreement in a balanced manner that does not contain elements of gharar or deviant things so that there is no inequality in implementing profit sharing.

e. Universalism

The community in Cialam Jaya Village adheres to universal principles, which means it can be carried out by, with, and for all interested parties without distinction of ethnicity, religion, race, and class, and this contract has also been proven to bring benefits to many people (rahmatan lil alammin).

³³ Rafly, Natsir, and Sahara, "Pengertian Muzara ' Ah Jurnal Hukum Samudra Keadilan Sistem Muzara ' Ah Dalam Hukum Islam."

2. Characteristics of Paroan Practices in Cialam Jaya Village according to Sharia

Suppose you look at the characteristics and conditions of Sharia transactions. In that case, this paroan cooperation is the same as the theory in the book entitled *Analysis of Sharia Banking Financial Reports* as follows:³⁴

- a. Transactions are only carried out based on the principle of mutual understanding and mutual consent. As carried out by the community in Cialam Jaya village, the practice of Paroan cooperation fulfills the character of mutual understanding and mutual approval.
- b. The people of Cialam Jaya village use the principle of freedom of transaction, which is recognized as long as the object is halal and suitable (thayib). The objects of Paroan cooperation in Cialam Jaya village are halal because privately owned objects do not stand on other people's land. Usually, managers already know or are notified of the boundaries of the land to be worked on.
- c. Paroan cooperation by the farming community in Cialam Jaya village does not contain usury, haram and maysir elements.
- d. Does not contain elements of tyranny and gharar. At this point, there must be a slight improvement in the concept so that the elements of gharar and tyranny disappear from the concept of half-hearted cooperation.
- e. This partial cooperation transaction is based on a clear and correct agreement. It benefits all parties without harming other parties, so it is not permitted to use double standard prices for one contract and not to use two related simultaneous transactions (*ta'aluq*) in one contract. This cooperation practice has a reasonably clear agreement. However, it is miserable that no written agreement makes this cooperation agreement legally binding in the country.
- f. The implementation of paroan does not contain elements of collusion with bribery (*risywah*) in the practice of paroan cooperation. There is no indication that bribery is automatically exempt from *Risywah*.

³⁴ I M Werre and I Elim, *Analisis Laporan Keuangan Perbankan, Jurnal EMBA*, vol. 5 (Jakarta: UIN Jakarta Press, 1304).

From the results of field research regarding the adjustment of Paroan cooperation agreements in Cialam Jaya Village, Konda District, according to Islamic views, the implementation of paroan cooperation agreements is carried out according to the customs and customs of the local community as in the majority of Muslim communities and people who preceded them who know the cooperation agreements according to Islamic rules, by not collaborating to harm one party and another mutually.

3. The suitability of the Paroan cooperation agreement in Cialam Jaya Village, Konda District, with the Muzaraah agreement

The profit sharing system implemented by the community in Cialam Jaya Village, Konda District, is almost the same as the profit sharing system implemented during the time of the Companions of the Prophet or companions, namely that land owners and farmers are like two people as a couple, there is no violation of the rights of various parties. There is also no fear of oppression or mutually detrimental actions between the two. This is due to a binding agreement between the two to synergize in carrying out agricultural businesses (activities). In Cialam Jaya, most land owners employ sharecroppers to cultivate rice fields. Landowners and sharecroppers usually apply a profit-sharing system called Paroan, in which the land owner also provides costs as agricultural capital. Meanwhile, sharecroppers only provide labor to work on it, and tenants also spend capital on seeds. As for land owners who entrust their land to fellow land owners to cultivate their fields, cultivating the land is not only entrusted to people who do not have cultivated land so that the land owners who are entrusted can work on the land and enter into cooperation contracts so that farmers who own the land do not only cultivate it; rice field but someone else's field.

From the results of the research that the author obtained both from field data (regarding cooperation in managing rice fields) and data that the author obtained from literature studies (regarding the concepts of profit sharing in Islamic economics) and after the author's analysis, it can be concluded that the cooperative system for managing rice fields in Cialam Village Jaya can be said to be a form of cooperation in the Muzara'ah agreement in Islamic economics. Mudharabah and musyarakah's contracts focus more on cooperation agreements in buying, selling, or trading. Meanwhile, the

production-sharing cooperation agreement entered into by the farmers of Cialam Jaya Village is in cooperation in managing rice fields, which would more accurately be called a form of cooperation in the agricultural sector. Therefore, the author is more focused on the muzaraah contract. Then, the musaqoh contract cannot be included in this partial cooperation contract. The Musaqoh contract is more focused on plantations and has a specific object, namely trees that bear fruit.

Conclusion

Rice farmers in Cialam Jaya Village carry out paroan cooperation in a way that is almost similar to the muzaraah contract in Islam, namely the implementation of profit sharing with the land owner providing seed capital to the cultivating farmers, only the local people call it paroan which means half or share, the implementation by looking for sharecroppers or farmers who ask land owners to enter into cooperation agreements using profit sharing. The community does not know the term for profit sharing in Islam, called muzaraah. However, in this case, it does not mean that the people in Cialam village carry out this cooperation agreement haphazardly, but rather with the rules. It is carried out properly based on agreement and custom as the cooperation agreement is carried out among other people. Previous people.

The practice of part-time cooperation contracts for rice field management carried out by the residents of Cialam Jaya Village has fulfilled the principles of Sharia transactions. If seen from the characteristics of Sharia transactions, cooperative management of rice fields in Cialam Jaya Village is appropriate. It can be seen in the research and discussion chapter, which states that the practice of cooperative management of rice fields is from an Islamic perspective.

When compared between the concept of the muzara'ah contract and the implementation of part-time rice farming cooperation, this practice fulfills the aspects contained in the muzara'ah contract, namely: (1) there is a contract or agreement between the land owner and the cultivator (2) there is a system profit sharing with a specific ratio, (3) the land owner provides all needs (seeds, fertilizer). These three elements represent the elements that must be fulfilled in implementing the muzara'ah contract.

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